

VII.

# MEMOIRS

O F

## LITERATURE.

MONDAY, April 24, 1710.

*To be continued Weekly.*

I.

A DISSERTATION concerning Elijah's Ravens. (See Numb. IV. of these Memoirs.)

THE Horrid Idolatry of King Ahab having spread it self among all the Israelites, the Divine Justice afflicted that People with an extreme Famine. This Event was clearly foretold by the Prophet Elijah; who left Samaria, and the Kingdom of Israel, for fear the King shou'd put him to Death upon that account; and fled, as he was directed by the Spirit of God, towards the East, over against the River Jordan, not far from the Bridge. For, being a Native of Galaad, he thought he might be safe upon the Confines of the Jordan and the Kingdom of Israel; and that, if there was Occasion, he might go farther, into the Country of Galaad, or Syria.

It ought to be observed, in order to know the Place where Elijah conceal'd himself, that among many other Towns in the Country of Galaad, there were Ten very famous, that went by the Name of Decapolis. One of 'em, call'd Bethschan, Betan, or Baifan, was very much celebrated, not only because it had a large Territory, on both Sides of the Jordan, but also on account of its Trade, Fine Cloth, and other Commodities. The Israelites were possess'd of it ever since their Coming into the Land of Canaan, till the Captivity of Babylon. After their Return from Captivity, they could not recover that Town: It remain'd in the Possession of the Gentiles; but was partly inhabited by the Israelites, like Capernaum and some other Towns.

Bethschan was called in Greek † Scythopolis, from the Scythians, who had formerly possess'd that City, and the Neighbouring Countrey beyond the Jordan, call'd Basan, Basanitis, and Batanea. This Great Town stood in the Tribe of Manasseh, half a League from the Jordan, and fifteen Leagues from the Lake of Genesareth. The other

Towns of Decapolis were situated beyond the Jordan; as may be seen in most Geographical Tables. Bethschan, or Scythopolis, stood on the Confines of Galilee and Judea, when the whole Country of the Israelites was thus divided, or on the Frontiers of Samaria and Galilee, according to another Division of that Country. Which is confirm'd by Josephus, Brocardus, Breitenbach, and Bartholomew de Salignac, Ocular Witnesses; and by Peutinger, Adrichomius, Dr. Lightfoot, Cellarius, and many others. In that Part of the Country, stood a large Bridge over the Jordan, leading from Canaan into Galaad and Syria.

There was in the Country of Bethschan a little Town, call'd Orbi, or Aorabi, according to S. Jerom and the Authors of Geographical Tables. It went long after by the Names of Zipporin, Sephorin, &c. which are better known in modern Histories. This Town is also frequently mention'd under the Names of Orbo, Sipporin, and Sippuria, in the Books of the Jews; whom the Learned take to be very well Skill'd in the Geography of their own Country. The famous Dr. Lightfoot has prov'd it by many Examples, and did not scruple to place the City of Orbo among those of Palestine. For tho' he does not own that the Prophet Elijah was fed in his Retirement by some Inhabitants of Orbo, he does not deny that there was a Town of that Name. It appears therefore, that the Jews agree with S. Jerom concerning the Town of Aorabi, or Orbo: They plainly tell us, in the Ancient Book call'd \* Bireschit Rabba, that there was a Town, call'd Orbo, in the Country of Bethschan. The Author of the Commentary entitled Mattanoch Kehunna, adds, that Jehoshaphat, King of Judea, reign'd over the City of Orbo. S. Jerom says, that Aorabi was the last Town of Judea, towards the East.

The Sacred Writer gives us to understand, that the Brook Cherith was near the same Town; and Adrichomius, Geilkerkius, and several others, have observed the same in their Maps, since they place Aorabi and the Rock Orbi near the Brook Cherith, or Carith. But they are mistaken in the Situation of the Brook Cherith, and the Neighbouring Town of Aorabi or Orbi, which they represent lying near the Dead Sea; whereas they shou'd have plac'd them nearer the Lake of Genesareth. There are innumerable Mistakes of this Nature in the Maps of Palestine, made

† See Lightfoot, Hor. Talmud. in Marcum, p. 565. & seq.

\* Sect. 33. Fol. 30. Col. 2.



by Men ignorant of the Jewish Antiquities. This Brook came down from the Western Mountains of Ephraim, ran towards the East, and fell into the Jordan, not far from the Bridge near Betschan. It was call'd Cherith, from the Neighbouring People, named Cret, Crethi, Kerethi, or Kerethim, a kind of Philistines, or Palestines, Skill'd in the Art of Throwing Darts; as we read in Bochart, Dr. Lightfoot, and several other Writers. From their Name, that Brook and the Neighbouring Sea of Galilee were call'd Crit, Keneret, Kinnereth, Gensareth; that is, the Country, the River, and the Sea of the People call'd Crit.

The Prophet Elijah fled towards Oreb, or Aorabi, to avoid the Anger of King Ahab. He repaired to the Neighbourhood of that Town, and retired into a Cavern, or some other place, near the Brook Cherith. This Brook was sufficient to quench his Thirst; but how could he get Bread and Meat in his Retirement? God told him that the OREBINS, or the Inhabitants of the Town of Oreb or Orbo, shou'd feed him. Accordingly, some Citizens of that Town being inform'd that the Holy Prophet had conceal'd himself near the Brook Cherith, brought him Bread and Flesh every Morning and Evening. 'Tis very probable, that some Inhabitants of that Town were no Idolaters, but worshipp'd the true God, and knew the Prophet. A Man fill'd with the Spirit of God, and able to foretell Things to come, was generally received with the greatest Demonstrations of Love and Respect, wherever he came. Thus Elisha coming to Damascus, was very kindly entertain'd by the Inhabitants, who made him noble Presents. Eljah, who was a greater Prophet, did not doubt but that the Orebins, hearing of his Arrival, wou'd supply him with all Necessaries. Accordingly the Prophet departed from Samaria, and went towards the East, near the Brook Cherith, not far from the Bridge of Jordan; where some Inhabitants of Oreb provided him with Diet every Morning and Evening. Thus the Holy Man was kindly us'd and fed, for a whole Year, by the charitable Orebins in his Retirement.

The Chaldaick and Arabick Interpreters, and the most celebrated Jews, acknowledge that the Prophet Elijah preserved his Life by the Care and Charity of the Inhabitants of Oreb. The Author of the Commentary, entitl'd Mattanoth Kehunna, has these Words: *The Citizens of Orbo sent him some Meat: They are call'd Orbois, that is, Citizens of Orbo, a Town belonging to Jehoshaphat. The Jews tell us the same thing in Mosschet Chulin, in these Words: Two or many of the said Orebins fed Elijah. Which they confirm by a Passage out of the Book of Judges, Chap. VII. where it is said that the Israelites slew Oreb upon the Rock Oreb. They observe upon those Words, That the Orebins, who brought Meat to Elijah, were so call'd from the Town where they lived. Raschi, a very Famous Doctor among the Jews, is of the same Opinion in his Commentary. † The sacred Writer, says he, does not mean that all the Inhabitants fed Elijah; for all of 'em did not know that the Prophet was in that Country, much less where he had conceal'd himself; but some of 'em knew it, and took care of him. They are call'd Orbois from their Town, without any regard to the Names of their Families. Menassah Ben Israel acknowledges the same.*

It frequently happens, that a thing generally unknown is however known to some private Persons. Neither Ahab, nor the other Enemies of the Prophet, knew where he had conceal'd himself; but some few Friends were acquainted with it. Thus when the Spies of the Israelites went to Jericho, 'tis said they were hid, and that their Enemies could not find them; but the Woman who had conceal'd them, knew they were upon the Roof of her House.

There happen'd in Elijah's Time, a thing much like the case of that Prophet. Queen Jezebel, being very angry with him, and the other Prophets, who oppos'd Idolatry, caus'd many of 'em to be put to Death. 'Twas thought they had been all destroyed. During that Persecution, Obadiab, a great Man belonging to the Court of Ahab, and a Servant of the true God, conceal'd a hundred Prophets in several Caverns, and took care to supply

them with Meat and Drink. Obadiab himself acquainted Elijah with it, when he left his Retirement. 1 Kings XVIII. 13. Thus, as the Lives of a hundred Prophets were preserved in Caves, and no body knew it but Obadiab and his Servants; so, at the very same time, the Divine Providence took care that some charitable Persons of the Town of Oreb shou'd supply Elijah with Bread and Meat in his Retirement.

'Tis not therefore necessary to say, that Elijah was fed by Ravens. He was served by some Inhabitants of Oreb, not by Ravens; by Men, not by Birds. How cou'd the Holy Prophet receive his Meat from the Pounces of such unclean Animals, contrary to the Law, which he assert-ed with the greatest Zeal and Intrepidity? How cou'd he know that the unclean Ravens had not rested among Carcasses and Carrion before they brought him his Meat? How cou'd the Ravens find out the place where the Prophet lay conceal'd? Besides, that Holy Man was suppli-ed with Bread and Flesh, every Morning and Evening, for a whole Year. How can such a long and careful At-tendance be ascribed to Ravens? 'Tis strange that Inter-preters shou'd not perceive that the Prophet was served by Men, and not by Birds. Let the Ravens then be for-ever confined to their Nests. As for us, let us admire the Divine Goodness, in providing the holy Prophet with all Necessaries, in the greatest Danger, by the Ministry of his Fellow-Creatures.

The Interpreters have been generally satisfied with an obscure and ill-grounded Tradition. 'Tis true, some, both Jews and Christians, though they knew not that there was a Town call'd Oreb, have boldly declared, that Elijah had been fed not by Ravens, but by Merchants, as they explain the Hebrew word Orebin, in Ezekiel XXVII. 29. They came nearer the Truth than all other Interpreters; being sensible, that the Prophet had been fed, by Men, not by Birds. This is the Opinion of Kimchi, Abarbanel, and several others, who entirely explode the common Op-inion.

## II.

ESSAI sur l'Usage de la Raillerie & de L'Enjouement dans les Conversations qui roulent sur le Matieres les plus importantes. Traduit de l'Anglois. A la Haye, Chez Henry Scheurleer, 1710. 120, pp. 176.

THE Essay on Wit and Humour, has been esteem'd a Master-piece in its kind. Purity of Diction, Delicacy of Sentiments, and a manly Vein of Reasoning, run through the whole: no wonder then, an Ingenious Pen has attempted to represent the Beauties of the Original in a Foreign Dress. The Performance indeed was difficult, but the greater is the Reputation of his Success. Perhaps he has made the Author more Intelligible; for besides the Notes, which embellish and explain the Text, he has added a Preface, to lead the Reader into a distinct View of the whole Work. " 'Tis a general Opinion, says he, in Holland and France, that Great-Britain abounds with Libertines, who speak and write with great Freedom, against Opinions the most universally Establish'd. On this Account they pass for real Scepticks, and far from being Affronted, they glory in the Character. As they spare no Party or Profession, they find themselves attack'd from ev'ry Quarter, the Pulpit, and the Press, in all Controversies that come upon the Stage. And indeed, these are the Men chiefly pointed at in this Essay. But our Author shews by the way, that these Gentlemen are not such Scepticks as they are suppos'd to be: And when they profess an absolute Scepticism, 'tis only an Artifice to make Men patient to hear those venerable Doctrines call'd in question, which they think inconsistent with the real Interests of Man-kind.

" To be plain, no great Success can be expected from the Method usually taken to undeceive them. How many declaim in general against the Liberty they take to doubt of particular Doctrines? Instead of answer-ing

\* C. I. Fol. 5. Col. 1.

† Raschi, in Chulin, l. c.



ing their Objections calmly, they censure them for publishing their Scruples. To what Purpose is all this, but only to confirm them in their Scepticism, and convince them that their Adversaries see no farther than they do? That, though they pretend to believe, 'tis the better to make their Court, and for fear of disoblighing the Multitude, who generally are most Zealous for Opinions they least understand? They might always thus reply; Well! Gentlemen, Why all this Stir and Transport? Is it in Compassion to the Imperfection of our Sense? Have you clearer or more enlarged Prospects? Why then so much Reserve? Let us share in the Advantages of your Penetration. 'Tis true, we demur upon some Articles, which to you appear founded upon the most irresistible Evidence. But then display you Reasons in their Meridian Light; and spare those Flashes of Intemperance, which so profusely fall on those who grope under the Misfortune of being in the Dark.

Our Author was very sensible of the Reasonableness of such an Expostulation. Far from bullying these pretended Scepticks with Rant and Raving, he employs the I. Part of his Essay in justifying the Freedom they take to examine all manner of Opinions, to question the most generally received Maxims, and even to bring them to the Test of Ridicule. By this means he gains upon their Confidence, and *admissus circum præcordia ludit*. After having suffer'd 'em to laugh at every thing, he rallies them in his turn, but with so much Delicacy and Discretion, they find themselves disarm'd of all Reply.

In the II. Part, he attacks their favourite Principles, concerning Virtue and Society. This seems to be the main Design of this Work. These New Scepticks, after the Example of *Hobbes*, allow of no *Generous Passion*, no *Social Affection*. Our Author therefore shews that these Sentiments are implanted in the Heart of Man; that *Hobbes* himself could not divest his Soul of these Principles; and that his Followers have irresistibly submitted to the Power of the *Social Charm*.

He carries on the Attack, and confutes their Principles more directly in the III. Part. After having proved their Idea of the *State of Nature* to be altogether Chimerical, he determines what that *State* is, and settles it upon the Surest Foundations. He lays down this Principle; *That if any thing be natural in any Creature, or any Kind, 'tis that which is Preservative of the Kind it self, and conducing to its Welfare and Support*. From hence he overthrows the Doctrine of *Epicurus*, *Hobbes*, and all their Followers, sets off the native Charms of Virtue, and shows she is not to be won by Mean, Self-interested Views.

In the last Part, he makes new Efforts to convince these Gentlemen of the Beauty of Virtue, and obliges them to renounce their Claim to common Sense; or else to acknowledge, that nothing can be more attracting, than a Conduct of Life regulated by Wisdom and true Justice.

It will not be improper, by way of Specimen, to give the Translator's Note upon the following Passage in the *Essay on Wit and Humour*, Pag. 81. "Other Authors there have been of a yet inferior Kind; a sort of Distributors and petty Retailers of Wit, who have run Chances and Divisions, without end, upon this Article of Self-love. You have the same Thought spun out a hundred Ways, and drawn into *Motto's* and Devices, to set forth this Riddle; *That all us disinterestedly or generously as you please, Self still is at the Bottom, nothing else*. The Author, says he, points here at the Duke of *la Rochefoucault*. The *Moral Reflections* ascribed to him, contain nothing else but this Principle, *That Self-Love is the Foundation of all our Actions*. *La Bruyere* takes notice of this Work in very respectful Terms; and at the same time makes this Observation: 'Tis the Production, says he, of a Genius improv'd by Conversation in the World, whose Delicacy of Wit was equal to his Penetration. The Author having observ'd that Self-Love is in Man the Cause of all his Weaknesses, attacks it without respite, upon all Encounters; and this single Thought, diversified a thousand Ways, by a happy choice of Words and Turns of Expression, still appears with the graceful Air of Novelty Discourse upon *Theophrastus*. The Translator observes farther, that this Principle has been confuted by the Journalists of *Trevoux*. "The System of Self-Love,

say they, owes its Reputation to the Duke of *la Rochefoucault*, Author of the *Moral Reflections*. He has had the same Fate with the Inventors of Systems in Natural Philosophy, who run into Mistakes from an Affectation of reducing ev'ry thing to one single Principle. Mankind, 'tis true, is miserably corrupted: Interest, Self-Love, are the usual Motives of their Actions; this can't be well disputed. But must we therefore grant, that all the Seeds of Virtue are quite defac'd by a general Corruption; and that without Grace we can only exchange our Vices? Could Interest produce the Integrity of *Regulus*, in keeping his Word inviolable? Did Self-Love prompt him to return and expose himself to the most exquisite Torments? The Justice of *Lycurgus*, who surrendred a Crown to a Nephew, when no body else knew it was his Right by Birth; the Generosity of those Slaves, who during the Triumvirat, devoted their Lives for the Safety of their Masters; Could these Passions spring from the Corruption of Nature? They were act'd by Vanity, perhaps some will say. Can any thing be more rash and ridiculous, than to build a System of Morals upon such an Airy Foundation? What Vanity could influence Slaves, so very obscure, that even their Names were unknown to those who took away their Lives?

The Marquis of *St. Aulaire* has also confuted the same Hypothesis, in his Answer to an Ode of Mr. *de la Motte*, inserted in the *Journal of Trevoux*.

Several other Passages might be produc'd out of French Authors, to shew that the Duke of *la Rochefoucault's* System is look'd upon in France, as peculiar to that Ingenious Writer; and therefore it cannot with any Justice be ascrib'd to the whole Nation.

### III.

## AN ACCOUNT of the Life and Writings of the late M. Martin Hankius.

THIS Author made a Considerable Figure in the Commonwealth of Learning; and therefore, tho' he dy'd a Year ago, the Reader will not be displeas'd to find here the following Account.

M. MARTIN HANKIUS, Rector and Professor of *Elizabeth-College* at *Breslaw*, died in that City last Year, on the 24th of April. He was born February 15, 1633. in a Town Three German Miles distant from *Breslaw*. He went thro' his School-Learning in that City; from whence he was sent to the University of *Jennæ*, where he made a Considerable Progress in Philosophy and Divinity. He read Private Lectures, and maintain'd Publick Disputations upon several Subjects; which procur'd him such a Reputation, that *Ernestus Pius*, Duke of *Saxe-Gotha*, made him Professor of Natural Philosophy, Morals, Politicks, and History. He discharg'd the Duties of his Professorship with so much Glory, that the City of *Breslaw* sent for him in the Year 1661, to make him Professor of Practical Philosophy, History, and Eloquence. In 1670. he was made Library-Keeper, and in 1688. Rector of *Elizabeth-College*.

In 1669, he publish'd at *Leipsick* his First Volume *de Romanarum rerum Scriptoribus*, in 4to.

About the Year 1673, he printed his *Orationes Parentales, Nuptiales, & Dramaticæ*, and his Poems, in Octavo.

In 1674, he published his Second Volume *de Romanarum rerum Scriptoribus*, at *Leipsick*, in 4to.

In 1677, he put out his Book *de Byzantinæ rerum Scriptoribus*, at *Leipsick*, in 4to.; wherein he gives an exact Account of the Lives and Writings of Fifty Authors, who have writ the Civil and Ecclesiastical History of *Constantinople*, and other Places.

His Writings made his Name so famous, that the late Emperor sent for him, to put Part of his Library into a good Order; and His Imperial Majesty express'd his great Esteem for him by a Noble Present. Afterwards M.

Hankius



Hankius undertook to write the History of Breslaw and Silesia, and publish'd the following Books.

In the Year 1701, *Urat Slavicus Eruditionis Propagator*, in Fol. with Annotations; wherein he gives, in several Chronological Tables, a List of all the Rectors, Professors, and Teachers of the Schools of Breslaw, from the Year 1525, to 1700.

In 1702, *Antiquitates de Silsorum Nominibus*, in 4to. In the same Year, *Antiquitates de Silsorum Majoribus*, ab Orbe condito ad Annum Christi 550, 4to.

In 1705, *Exercitationes de Silsorum rebus*, ab Anno Christi 550, ad 1170, 4to.

In 1707, *Liber Singularis de Silsitis indigenis eruditis*, from the Year 1165, to 1550. And another Book, *de Silsitis alienigenis eruditis*, from the Year 1170, to 1550.

He wou'd have publish'd many other Pieces relating to the same Subject, if he had lived longer. His Death is the more to be lamented, because Silesia will hardly afford any Man sufficiently qualify'd to go on with the same Work.

### LEIPSIK.

**M.** Schutzen, who put out some Years ago a Dictionary, containing all the Proper Names mention'd in the Bible, disposed in an Alphabetical Order, has newly publish'd another with this Title:

*Apparatus Curiosus & Practicus, continens varias Annotationes Theologicas, Observationes Philologicas, Historicas & Philosophicas. Arguta insuper Apophthegmata, Selecta Hieroglyphica, ingeniosa Symbola, Emblemata, &c.* In 4to. pagg. 1676.

This Dictionary consists of many Latin Words dispos'd in an Alphabetical Order; to each of which the Author has added some Reflexions, or Historical Facts, taken from the Books he has read. Under the Word *Abgarus*, he has inserted the Letter which that Prince writ to JESUS CHRIST, according to some Authors; and the Answer of JESUS CHRIST to that Prince. He enquires whether that Piece be Genuine or Spurious: He quotes several Authors who have mention'd it, and gives an Account of their Opinions. This is a very large Volume; and yet it contains but Part of the Author's Collections. If it meets with a good Reception, it will be follow'd by some Volumes of a larger Size.

A New Edition of *Sulpicius Severus* has been printed here in 8vo. with some Additions.

*Sulpicii Severi, quæ extant, Opera omnia, in duos Tomos distributa; quorum prior continet antehac edita, cum Notis Joannis Vorstii; alter Epistolas antea cum reliquis Operibus nondum editas, ex Recensione & cum Notis Joannis Clerici.*

### FRANCFORT.

**A** Bookseller of this City has publish'd the History of Germany, under the Reign of Otto I. Surnamed the Great, Otto II. and Otto III. written by John de Vorburg.

*Historia rerum Germanicarum sub tribus Imperatoribus Romano-Germanicis, Ottone I. Magno, Ottone II. & Ottone III. gestarum, in qua multa Germanorum præclara facta ab interitu vindicantur & distinctè explicantur, ex monumentis antiquis & manuscriptis fide dignis accurate concinnata, à Joh. Philippo à Vorburg, incomparabili Historiæ Germanicæ Scriptore, Præposito Monasterii Grandis-vallis, & Consiliario Moguntino & Herbi-polensi, &c. quæ hætenus quodam fæto latuit, & nondum divulgata fuit, nunc verò ex multorum desideriis ob singularem ejus utilitatem in cognoscenda historia patria, bono publico, primum in lucem e tenebris protrahit à Friderico Knochio Bibliop. Francof. In Folio, pagg. 170.*

This Historian makes an Apology for Hatto, Archbishop of Mentz, who has been represented by several Writers as a very wicked Man. They say that this Prelate having caused many poor People, who were troublesome to him, to be burnt alive in a Barn, died after a very Tragical Manner. Whilst those poor Wretches made a horrid Noise in the midst of Flames, the Archbishop fell a Laughing, saying, They were so many Rats he got himself rid of. Those very Animals destroyed him, accord-

ing to those Authors. He was assaulted by a vast multitude of Rats, which pursued him so obstinately, that nothing cou'd deliver him from their Fury. The Rhine cou'd not protect him. They shew to this day a Tower in the middle of that River, between Bingen and Rudesheim, whither 'tis said the Rats swam and devoured the cruel Hatto. Vorburg observes that the ancient Historians, who mention the Death of that Archbishop, say nothing of such an extraordinary Event; and that their Silence is a sufficient Proof of the Falsity of this Story.

### L T O N S.

**T**HE Poetical Dictionary, *Dictionarium Poeticum*, of Father Vaniere, well known by his fine Latin Poems, will come out in a short time. The Name of the Author is a sufficient Proof of the Perfection of that Work. He is so good a Poet, that he can't be mistaken in the Choice of the most Poetical Expressions. He has carefully read over again the best Ancient and Modern Poets; for he thought it proper to insert whatever is valuable in the Moderns, to make his Dictionary more compleat. He has omitted nothing relating to Mythology and Geography, that is necessary to understand and imitate the Ancient Poets. He has not forgot the Terms of Art; and because he has added to each Latin Word the French that answers it, this Work will be as good as a Latin and French Dictionary. 'Tis a Book in 4to. fairly printed, and very Correct; for the Author has revised all the Proofs.

### AMSTERDAM.

**T**HE Memoirs and Secret Negotiations of the Court of France, concerning the Peace of Munster, are lately come out.

*Mémoires & Negotiations secrètes de la Cour de France touchant la Paix de Munster; contenant les Lettres, Réponses, Mémoires & Avis secrets envoyez de la Part du Roy, de son Eminence le Cardinal Mazarin, & de M. le Comte de Brienne, Secrétaire d'Etat, aux Plenipotentiaires de France à Munster, afin de leur servir d'instruction pour la Paix Générale; avec les Dépêches & les Réponses des dits Plenipotentiaires. 1710. In Folio, and in 4 Volumes in 8vo.*

### L E T D E N.

**M.** Noedt has publish'd a Second Edition of a Curious Book, entitled,

*Julius Paulus, sive de Partus Expositione & Nece apud Veteres, Liber singularis. Editio Secunda, priore auctior. 1710. In 4to. pagg. 98.*

This Book contains the History of the horrid Custom of exposing or killing Children newly born, which lasted till the Empire of Valentinian, Valens and Gratian. A Passage of the Civilian Julius Paulus, l. 4. D. de agnoscendis & alendis liberis, moved the Author to write upon such a Subject. This Work is of great use to understand several Passages in the Civil Law and many ancient Authors.

LONDON: Printed by J. Roberts: And Sold by A. Baldwin, near the Oxford-Arms in Warwick-Lane. (Price 2 d.)